1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

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FIG. 8. Spinning handicraft. Two girls of Monguor origin, whose parents had attached themselves to a group of Tibetans enrolled as subjects of the Ch'i T'u-ssu. They wear the Tibetan clothes typical of the Huari region north of Hsining. The elder girl is spinning thread, which passes over a hook at the end of the stick thrust into her collar at the back of the neck. She keeps a bundle of wool in the bosom of her gown and from it twists the yarn which is rolled on to the spindle which she holds in her left hand. The thread then passes over the hook of the stick, to stretch and straighten it. The younger sister is fluffing a bundle of wool to prepare it for her elder sister.

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651 Monguor artisans engaged in such work must perforce join the Chinese guilds when they are summoned to work on official buildings.

The shamans are also affected by the need for asso-
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177 ciation with a guild. Whenever there is an eclipse of the sun or moon the shamans are likely to be summoned to the nearest Chinese town to help, by their incantations,
467 with the "liberation" of the sun or moon. In this they are associated with the Chinese Taoist priests. I knew of one case in which there was a quarrel between the shamans of two Monguor villages. They brought their disagreement before the chief of the religious corporation, a Taoist priest, who settled the matter.

462 The question of the origin of specialized artisan crafts is an interesting problem. In the case of the Monguors, most work is done in the household and there is little need for specialized skills. When there is such a need, moreover, most people cannot afford to hire a skilled craftsman to come from a Chinese town. These con-

[P. 126b]